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POLITICAL, SOCIOLOGICAL AND MILITARY AFFAIRS

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5 April 1982

CHINA REPORT
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INTERNATIONAL AFFAIRS

DENG USING HOANG VAN HOAN IN ATTACK ON SRV

OW192141 (Clandestine) Ba Yi Radio in Mandarin to China 1400 GMT 18 Mar 82

[Text] In his speech delivered at a meeting of the military commission on 26 February, Comrade Deng Xiaoping pointed out that from now on it would be necessary to launch an all-out offensive against Vietnam militarily, politically and ideologically and to deal blows at the Le Duan-Pham Van Dong clique from the inside.

In this regard our Vietnamese friends, particularly the famous Vietnamese leader Comrade Hoang Van Hoan will play an important role. According to the instructions issued by Comrade Deng Xiaoping, China is now strengthening its political and ideological offensive against Vietnam. The radio stations are increasing their programs beamed at Vietnam in order to weaken the prestige of the Vietnamese authorities. At the same time, the number of Vietnamese language propaganda leaflets from China has multiplied. The number of overseas Chinese in Vietnam who have been especially trained by China has greatly increased. They are actively gathering information and carrying out sabotage activities. In order to train more backbone cadres, a training class was held not long ago for such cadres. Also, efforts have been made to enhance Comrade Hoang Van Hoan's prestige through various propaganda media as suggested by Comrade Deng Xiaoping. Hoang Van Hoan's poems and articles were often carried by newspapers and journals. He also presided over an opening ceremony of the so-called training class for Vietnamese cadres. Newspapers also reported how he toured a training camp in Yunnan which was specialized in training cadres for fighting guerrilla wars in Vietnam. All this has shown that Comrade Deng Xiaoping is making preparations to launch an all-out offensive against Vietnam by making use of this former Vietnamese leader. However, it is doubtful whether or not his goal can be achieved. Our data showed that Hoang Van Hoan was not so clean. During the period when the Vietnamese people were fighting against the French colonial rule, Hoang Van Hoan was deputy defense minister in charge of security work. While the Vietnamese armymen and people were fighting against the French colonial army, several cadres who worked under Hoang Van Hoan became special agents of a French intelligence organ. In view of Hoang Van Hoan's serious dereliction of duty, President Ho Chi Minh

had personally relieved Hoang from his post as the deputy defense minister and forbade him to take charge of intelligence work. From that time, Hoang Van Hoan's prestige in the party and the army and among the people dropped tremendously. After that he only handled diplomatic affairs of a general nature. In addition, Hoang Van Hoan had some new problems. When the U.S. armed forces withdrew from Vietnam and the Vietnamese puppet regime collapsed, the Vietnamese troops had captured some documents which proved that Hoang Van Hoan had contacted France and its intelligence organs. At that time, a Vietnamese government organization had begun to investigate this case. The VWP Central Committee had decided to relieve Hoang Van Hoan from his post as a member of the VWP Central Committee before the judgment was passed. Without waiting for the judgment, Hoang Van Hoan sought refuge in China. All these facts indicate that one will achieve very little in making use of Hoang Van Hoan to launch a political and ideological offensive against Vietnam. In addition, it is also doubtful whether or not the political and ideological offensive suggested by Comrade Deng Xiaoping at present can possibly achieve anything.

CSO: 4005/687

INTERNATIONAL AFFAIRS

BRIEFS

SIHANOUK DENOUNCED--Radio Democratic Kampuchea carried a commentary denouncing Samdech Sihanouk's anticommunist stand. The article says: In deference to Samdech Sihanouk's request and the CCP's suggestion, the Kampuchean Communist Party has long been dissolved. However, Samdech Sihanouk still keeps bringing up what happened in the past. At a recent meeting with Deng Xiaoping, vice chairman of the CCP Central Committee and chairman of the military commission, he said that during the more than 4 years when the Kampuchean Communist Party headed by Pol Pot was in power, its perverse acts caused much suffering to the people and were condemned by both gods and men. He said: Although the Kampuchean people have a strong national consciousness and deeply resent occupation by Vietnamese troops, they prefer occupation by the Vietnamese to Pol Pot's return, choosing the lesser of two evils. [Text] [OW221119 (Clandestine) Ba Yi Radio in Mandarin to China 1330 GMT 21 Mar 82]

INDUSTRIAL ACCIDENTS--Statistics from the All-China Federation of Trade Unions show that in the 5 years since the downfall of the "gang of four" there have been more than 123,600 accidents on the industrial front, resulting in more than 5,300 deaths and more than 68,700 disabling injuries. [Text] [OW221000 (Clandestine) Ba Yi Radio in Mandarin to China 1330 GMT 21 Mar 82]

GUERRILLA COLUMN IN VIETNAM--A guerrilla column, trained and fully armed in Yunnan, was secretly sent to Vietnam in groups on 14 February, after listening to a speech and being presented flags by former Vietnamese leader Hoang Van Hoan. The column consists of 421 former overseas Chinese in Vietnam and 124 Vietnamese. The column's commander and political commissar are all Chinese. The column's code name is S3194. [Text] [OW221023 (Clandestine) Ba Yi Radio in Mandarin to China 1330 GMT 21 Mar 82]

DENG'S BEIJING REMARKS--Khieu Samphan, who recently had a meeting with Sihanouk in Beijing, told a (?Thai official) while making a stopover in Bangkok that, when he was leaving Beijing, Deng Xiaoping told him in private: "You people who persist in fighting the Vietnamese in Kampuchea

have always been my good friends. As for Son Sann, that ex-premier who has indulged in empty talk everywhere and is leading a life of debauchery in Paris, but who is still obsessed with a lust for power and is still putting on obnoxious airs, can, at best, our hanger-on." [Text] [OW180221 (Clandestine) Ba Yi Radio in Mandarin to China 1400 GMT 16 Mar 82]

MORE AID TO DK--Ye Jianying, chairman of the NPC Standing Committee, declared at a meeting of the NPC Standing Committee on 2 March that, while receiving Khieu Samphan, premier of Democratic Kampuchea, Vice Chairman Deng Xiaoping promised to give an additional 25 million yuan of military aid to the Kampuchean People's Army to equip a new formation now being trained in Thailand. [Text] [OW180107 (Clandestine) Ba Yi Radio in Mandarin to China 1400 GMT 16 Mar 82]

SINO-U.S. TALKS--Negotiations between the military representatives plenipotentiary of China and the United States on opening China's Dalian port to the U.S. Seventh Fleet have been stalemated. The focus of difference is: the U.S. side has insisted that China, in addition to providing (?supplies) needed by U.S. warships, must also undertake maintenance and repair services. [Text] [OW180227 (Clandestine) Ba Yi Radio in Mandarin to China 1400 GMT 16 Mar 82]

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PARTY AND STATE

NEED TO LAUNCH POSITIVE IDEOLOGICAL STRUGGLE STRESSED

Shijiazhuang HEBEI RIBAO in Chinese 9 Dec 81 p 4

[Article by Xiu Rong [0208 2837]: "We Must Correctly Launch Positive Ideological Struggle"]

[Text] During the decade of internal unrest there existed unlimited exaggeration, indiscriminate criticism, arbitrary struggle, and confusing ideologies. There are even some comrades today who violate a taboo as soon as they hear mention of ideological struggle--that is, they don't dare to justly and forcefully launch a struggle against mistaken ideological trends. In actual fact, this is a misinterpretation.

Launching a positive ideological struggle is a powerful ideological weapon for resolving contradictions within the party and among the people. It is a fine tradition of our party. The "Great Cultural Revolution" destroyed this tradition. At present, our negation of the indiscriminate criticism and struggle that took place during the decade of internal unrest does not mean that we are discarding this tradition of positive ideological struggle. Rather, it will restore and encourage this tradition. Comrade Mao Zedong once pointed out: "We advocate positive ideological struggle, because it is a weapon for attaining unity within the party and among revolutionary organizations and is of benefit to the battle. Every CCP member and all revolutionaries should take up this weapon." He went on to say: "If within the party there are no contradictions and no ideological struggle to resolve these contradictions, the life of the party will come to an end." CCP members who saw Comrade Mao Zedong as their representative have persistently advocated launching a positive ideological struggle. Furthermore, during this struggle, and during the process of triumphing over Chen Duxiu's Right opportunism, Wang Ming's Left opportunism, and Zhang Guoshou's splittism, they unified the whole party and led the Chinese revolution from victory to victory. Mao Zedong Thought, the result of combining Marxism-Leninism and the concrete practice of the Chinese revolution, took shape and began to develop during positive ideological struggle. Our party's Yan'an rectification movement is a shining example of the positive ideological struggle that was launched by the new democracy in the revolutionary period. It laid down a solid ideological foundation for seizing the victory of the new democratic revolution. Since the founding of the nation, our party has committed "Leftist" errors--in particular, the serious mistake of the "Great Cultural Revolution," which deviated from the path

of correct ideological struggle. Since the Third Plenary Session, our party has eradicated disorder and returned to rectitude. We have revived and encouraged this fine tradition.

Launching a positive ideological struggle is a requirement for attaining the goals of the four modernizations. Along the path toward attainment of the four modernizations, we will surely come across all kinds of obstacles and obstructions. For example, due to the evil legacy of traditional society and the pernicious influence of the "gang of four," bureaucratism, particularism, and other unhealthy practices still exist within our party. If we do not launch a positive ideological struggle, we will not be able to overcome these practices. If we do not launch a positive ideological struggle against [the practices of] seeking to break away from the leadership of the party, departing from the socialist path, and engaging in bourgeois liberalization and anarchism, then these problems cannot be resolved.

The goals of correctly launching criticism, self-criticism and, when necessary, ideological struggle are to uphold the truth, correct mistakes, and instruct and help transform comrades who have committed mistakes. These goals are attained by launching correct criticism and self-criticism, and by many other means. While in the process of carrying out ideological struggle among the people and dealing with those people who have made relatively serious ideological mistakes, we must adopt a serious attitude of constructive concern to help them and instruct them. If we do not do this, we cannot truly unify and help transform these comrades.

Now we come to the question of what positive ideological struggle is and how we should launch this struggle.

First of all, it is essential to have a correct starting point, and that means correct goals and attitudes. In launching a positive ideological struggle, it is necessary to start from the desire for unity, to undergo criticism and self-criticism, and to educate and help transform comrades who have committed errors. Then we must unite to struggle for common objectives. If we do not do things in this way, but rather use freezing irony and burning satire, speak sarcastically, malign others, give vent to personal spite, and nurse thoughts of revenge, then ideological struggle will become increasingly confused and arbitrary. Comrade Mao Zedong warned us: "The goal of exposing mistakes and criticizing shortcomings may be compared to a doctor curing a patient: it is done only to save the person, not to punish him." Only with a correct starting point can we set out with good will, and only then can we seek truth from facts and make the person who is criticized feel happy to receive criticism and correct his mistakes. Of course, when we speak of having a correct starting point, we mean that we must have a correct attitude and not act impetuously. In dealing with mistakes, we must not perform our duty in a perfunctory manner or be too accommodating and indulgent. We should not violate party policies, exaggerate wildly, or engage in indiscriminate criticism and struggle. Instead, we must be sure to be serious and conscientious when criticizing mistakes. We must cure the disease to save the patient. Otherwise, we will be unable to attain the goals of criticizing mistakes and educating those who have committed mistakes.

Next, we must use scientific methods in launching positive ideological struggle. These so-called scientific methods mean that we must make a factual analysis of mistakes and of those comrades who have committed mistakes. We must explain how these mistakes manifest themselves, and we must clarify their nature. We should point out their danger and find out the reasons for their occurrence. As for those who have committed errors, we must first use the method of "one divides into two" to carry out a historical and comprehensive analysis. We must not seize upon one point and ignore the overall picture. Second, we must make a concrete analysis of the subjective and objective reasons for the occurrence of these errors. Third, people commit different kinds of errors, so we must adopt different kinds of methods. Fourth, criticism of people who have committed mistakes must be fair, reasonable, and appropriate.

Launching a positive ideological struggle is an important aspect of ideological and political work. It is an effective means of strengthening party leadership, overcoming laxity and disorganization, and promoting unity among comrades. All of us, especially leading comrades at all levels and political activities cadres, should learn this science and master this scientific method. In our real life there are different perceptions, different attitudes, and different manifestations regarding the implementation of the party line, principles, and policies as well as the various styles of practical work. This is the reason for the existence of contradictions among the people. An effective means of correctly understanding and handling these contradictions includes generally carrying out criticism and self-criticism as well as launching the necessary ideological struggle. Naturally this is not the only way, nor is it the method that should be applied to all contradictions among the people. Some people say that launching a positive ideological struggle may jeopardize the implementation of "letting a hundred flowers bloom and letting a hundred schools of thought contend." Others say it may affect stability and unity. This is a misunderstanding. Actually, in a certain sense, the policy of "letting a hundred flowers bloom and letting a hundred schools of thought contend" is the policy of launching a positive ideological struggle. Only by launching a positive ideological struggle is it possible to correct mistakes and unify understanding. Only then can we attain solidarity and unity within the party and among the revolutionary ranks. With the present lax, disorganized, state of affairs in ideological and political work, there is an even greater need to advocate correctly launching a positive ideological struggle.

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SOCIOLOGICAL, EDUCATION AND CULTURE

POET YE WENFU'S WORKS PRESENTED

Discusses Own Poem on Corrupt General

Shenyang YALUJIANG [THE YALU RIVER] in Chinese No 11, Nov 79

[Article by Ye Wenfu [5509 2429 4395]: "Just Whom Did I Write About--How 'General, You Must Not Do It This Way' Was Written"]

[Text] Comrade Ye Wenfu:

Perhaps you did not expect your poem "General, You Must Not Do It This Way" to create such an enormous social response, but each and every one of us who has read it feels that it is an honor well-deserved. Those who regularly read poetry like it, and those who seldom or never read poetry also like it. It is closely linked with the readers' hearts and with life. It has shaken many of our writers and made us ponder. In the course of pondering, such a request has emerged in our minds: We hope that you will discuss your creative process and experience in writing the poem. We feel that it will benefit our poetic creation.

How do you feel?

We salute you!

Bian Yi [6708 3015] and
Pu Cong [5543 5523]

26 September 1979

Usually I dislike writing article after article after completing some relatively popular works to recount how such works have been created. This time I have no alternative.

After "General, You Must Not Do It This Way" was published, I received many readers' letters and the close attention of the units concerned.

Questions engulfed me like a torrent. All these are concentrated on one sharp query: "Just whom did I write about?"

It reminds me of Lu Xun's A-Q. Who was A-Q? Rather than asking Mr Lu Xun, I think that it is better to ask A-Q himself, or, to be more direct, ask those who, after reading "the Official Biography of A-Q," were paralyzed with shock, suddenly dashed out like a whirlwind, splashing saliva big as teardrops, and pointed at Mr Lu Xun's nose and demanded: "Why, why, why did you write, write, write about me?"

Originally, I was unwilling to answer such extremely ridiculous questions. However, when the responsible comrades of the central government units concerned also wanted to know "just whom did I write about," I was bewildered. At the beginning I could not believe my own ears, and afterward an indescribable pain seized my heart.

Had I been a poet of profound literary cultivation, I could flatly refuse to answer. Unfortunately I am not; I am a soldier. Answering the questions of the higher level or blindly carrying out its orders has become the habit of a soldier. Otherwise, why did Comrade He Long [6320 7893] suffer inhuman abuses and Martyr Zhang Zhixin [1728 1807 2450] fall before the muzzle of a superior sharpshooter who had no eyes? Yet I am unwilling to inform only the higher level of whom I wrote about; I also wish to inform our people, because I feel that what they know is truly too little. Thereupon, I have decided to publish the creative course of this poem.

It was a painful course.

In these years, I, same as all my comrades, have been hearing about people's housing complaints in many places and on many occasions, but for quite a long time, such complaints did not arouse my attention, as my mind was so rigidified that it was almost apathetic.

I saw many structures of all kinds and all types with their shapes determined by the terrain extending from the sides of residential houses.

I saw many families quarreling or fighting because of housing.

I saw many honest people weeping bitter tears when failing to be assigned housing and wild with joy after obtaining it (wild with joy like Du Fu in the old days upon "the sudden news of the capture of Jibei beyond the Jianmen Pass").

I saw many large leading organs embezzling all kinds of funds belonging to their subordinate units to build houses for themselves, and even the relief funds for the people in disaster areas.

I saw the special "maintenance and repair teams" of many large organs spending months and years to "maintain and repair" the luxurious mansions

of the few chiefs. (To put it more frankly, it is breaking up the whole into parts and continuously expanding).

I saw the "guerrillas" sleeping in a different place every night over an extended period of time....

However, all these failed to arouse my serious attention as my mind was so rigidified as to be almost apathetic!

When I heard in April this year that the commanding officer of a certain branch of armed services actually issued an order to level an organ kindergarten in order to build a modern mansion for his own family, I was finally shocked!

I was shocked awake!

Ending my painful apathy, I finally know pain!

I am distressed! I am enraged! My thoughts are like a tide!

A veteran Red Army soldier who charged and shattered the enemy lines on the 25,000-li Long March, a high-level officer who suffered the cruel persecution of the "gang of four"--how the party and people had hoped that, feeling a bitter hatred for the "gang of four," he would, with his remaining years, make new contributions needed by history on the road of the new long march! Yet he....!

A series of question marks evoke my painful thoughts:

Is it conceivable that the spark of Jinggangshan which even the water of Dadu River failed to quench will actually be extinguished in your cup of Maotai wine?

Is it conceivable that the red boat sailing out of the wind and rain of Nanhu will run aground in your electric refrigerator?

Is it conceivable that a Communist Party member actually wish to write the lamentable history of those like Niu Jinxing?

Is it conceivable that the generation after generation which raised the standard of revolt and waged a desperate struggle was actually for the inexhaustible pleasures of your family?

....

But what puzzles me after pondering it a hundred times is the following question: For a high-level cadre educated and trained by the party for decades,

what right does he have to squander unscrupulously the hot blood of the martyrs, the trust of the people in the party and the assiduous sweat of the laborers?!

Yet when they have done so, or are in the course of doing so, why is there no one who shows concern? What about our law? Where has it gone to play hide-and-seek? Can it be that the law which was raped by Lin Biao and the "gang of four" can no longer regain its purity? Oh law, Oh law, why are you always so coy, covering half your face with the pipa? Or, why are you always like the dainty hands of a pampered lady, capable only of holding the needle and the thread?

I really want to seek the general out and have a talk with him:

The old woman of Taihang Mountain who once fed you millet soup is still stirring the wild vegetables in the bowl with the wooden ladle in her hand;

the three generations of the woman of Luoyang who dressed your wounds in former years are crowded in a small room of 6 square meters, working their cooking pots on the bed....

Oh, my general of high rank and great power, for what purpose did you do battle for decades?

Ignoring the weals and woes of the people, you!

Can it be that the conscience of a Communist Party member is exempt from the censure of truth?

In my extremely painful thoughts, I wrote the first draft of the poem in one breath. Yes, I wrote with tears in my eyes; I wrote by seizing my conflicts and pains and feeling the party's deep yet complex love. After writing it, I could not keep it to myself, but immediately (without one second's delay) gathered a few friends to read it aloud to them. Afterward, my friends and I faced one another and wept bitterly....

However, it was during the chilly springtime of April, and some people felt that "the party's policies are too rightwing," that "the ideological emancipation is excessive," that "there should be some restraint," etc. To be careful, I first read my manuscript to some friends close to me. Once I read it in an organ of another branch of the armed services and evoked a strong response.--It turned out that the political commissar of the branch (another old comrade subjected to ruthless denunciations in the Great Cultural Revolution) also leveled the organ kindergarten and rebuilt it into his own mansion.

During the Fifth National People's Congress, I heard that some high-level leaders occupied several hundred rooms per family!

I was so shocked that....!

Among the members of their gigantic families--sons, daughters, daughters-in-law and sons-in-law, is it conceivable that there is not even one true Communist Party member voicing a protest? Is it conceivable that, in the socialist mansion erected on the skeletons of our martyrs, they all enjoy an easy conscience, blowing smoke rings leisurely on the sofa?

I finally woke up from my agony: Houses! Houses! The two entirely different circumstances contrasting against each other so clearly have turned into an extremely serious social phenomenon!

I made up my mind to revise properly the first draft of my poem!

Soliciting the opinions of some friends, I made another revision. But I still did not bring it out--suspecting my own excessive ideological emancipation. To what an intolerable extent my mental rigidification had reached! It was a social issue intensely felt by me, yet a gust of wind made me doubt myself! Thus, the manuscript was shelved for more than a month.

One day, passing through by chance a street near Beihai while in the city, I saw dust flying in the whole street and large trucks shuttling back and forth. Standing on the roadside in the dust, I saw a large crane inside the walls in constant motion. Rows of modern buildings had replaced the rear palace once inhabited by the Empress Dowager. My eyes became confused. Though I had heard of the large-scale constructions in this area, costing hundreds of millions, I had never given the matter my close attention. Now, clearly I was standing before the splendid modernization!

I am stupefied!

I am dumbfounded!

Like a spring flood without a floodgate, the tears on my face, the face of a soldier, surge in distress.

I finally understand why certain individuals among the party cadres of the various levels squander the blood and sweat of the people! In that instant, I painfully recall the Second Emperor of Qin and Yang Guang! Heavens, we are proletarians! Proletarians! Can it be that the powerful proletarian revolution, because of various historical limitations, is unable to escape the tragic fate of the corrupt feudal dynasties? Our national economy has not recovered its vitality from the brink of collapse and the people still lack food and clothing. How can we scorn even the buildings inhabited by the Empress Dowager and discard them for modern mansions?!

Standing in the flying dust, I fondly think of Chairman Mao; I fondly think of Premier Zhou. The houses they lived in in those years were too

old, but when repairs were suggested, they were reluctant to spend the money! Previously, the newspapers sincerely extolled the simple life of the leaders, yet today, in face of this phenomenon, why are they silent?

I think of the scrawny hands of mothers with infants in their arms carrying our food bowls in the Taihang Mountains, on the streets of Chongqing and in tiny county seats!

I think of the sharp contrast between democracy and special privileges!

I think of the sharp contrast between the four modernizations and the bureaucrats over whom the people are helpless!....

I think that the first-generation proletarian revolutionaries armed our party with the theories of Marxism-Leninism. However, China's revolution followed the road of "rural villages surrounding the cities." Originally, the peasants were the broadest ally of the proletariat, but, due to this special reason, the peasant component constitutes the overwhelming majority in our party. These peasants were all individual producers. In those days, they were subjected to all kinds of oppressions and exploitations of the three big mountains and urgently demanded liberation. Under the party's leadership, their resistance against the old world was courageous and fearless. However, in regard to realizing communism in China, the [words illegible] of them was hazy about it. Today, several decades later, they have become the leaders of the various levels in our party. But are they really proletarian revolutionaries? Finally, their backward class attributes have stubbornly revealed themselves! They want to corrode our proletarian political party with the shallow vision of the rebels of the past dynasties.

It is an extremely dangerous signal!

Our party must, by means of its own party spirit, wage a firm struggle against the backward ideology of the small producer!

I have not elaborated; I have not exaggerated. I am a Communist Party member, and I speak the truth! In China, those speaking the truth sometimes run a risk! However, I want to speak! I firmly believe that, in today's China, those speaking the truth do not necessarily suffer a misfortune.

On this scale of squandering, in what century will modernization arrive at the outlying mountain villages from Changan Street along the rugged paths of history?

I can no longer bear it. Holding my tears and bowing my head, I leave the street engulfed in dust, without the courage to look back at the proud tall buildings. Hastily returning to my little room, I take out the manuscript which has been shelved for over a month for another major

revision. Resolutely I deliver it to the editorial department of SHIKAN [POETRY].

I think that the fact that the central government units concerned want to know just whom did I write about is a good thing; it is perfectly proper to earnestly investigate and handle those who squander the people's blood and sweat! I have also thought it over to myself: Can it be that the leaders of the units concerned are unaware of the conduct of launching such large-scale constructions? The fact that they actually seek information from the writer of a poem on such a major issue and in a very serious manner bewilders me. However, I am providing here all the sources of my raw material for writing "General, You Must Not Do It This Way." I firmly believe that I have told the truth--a Communist Party member should courageously face reality and tell the truth!

11 October 1979, Shenyang

'I Am a Moth,' Other Poems

Beijing SHIYUE [OCTOBER] in Chinese No 3, Mar 81 pp 82-84

[Poems by Ye Wenfu [5509 2429 4395]]

[Text] I Am a Moth

The piercing wind blowing on my face,
the boundless snow cutting like daggers,
the lifeless cold night--
I search for--light!
I search for--fire!

I am a moth!

Sending forth the inexhaustible sentimental silk,
biting asunder the trammels,
leaving the warmth to others,
leaving the seeds soaked in blood for future generations to harvest,
I search for--light!
I search for--fire!

I am a moth!

Light, shine through the shamelessness accumulated these thousands of years,
fire, destroy the evils ascending the halls and entering the rooms!
I want to start the engine of life,
I want to search far and near.
I search for--light!
I search for--fire!

I am a moth!

Once I obviously rushed toward the firefly,
thinking it an emissary of God.
It deceived me!
It tricked me!
My vision is not broad, not broad!
I am a pitiable moth!

No! The weak,
pursuit can be unflagging!
I pursue--light!
I pursue--fire!
I want to find the eternal source of light for mankind,
offering the living me!

Ah, finally in the pale ruins and stark poverty,
I see light! I find fire!
I want to dash to it!
I want to rush to it!
I use my life in its entirety
to test whether it is real or phoney
--whether it is light,
--whether there is heat.

I finally see-light!
I finally find--fire!
I start the engine of life
and use my wings to wrap up the dark night--
wrapping up its murders, terrors, secret plots, open schemes,
wild ambitions, baseness, cunning, stupid conceit,
the cancer of power, absurdity, betrayal, mediocrity,
tyranny, bribery, servility, degeneration,
honorable parasitism, sacred plunder!....

wrapping up all these, all these--
Rushing to light--
I rush to light! I rush to light! I rush to light!
Rushing to fire--
I rush to fire! I rush to fire! I rush to fire!

I toss off the heavy dewdrops on my wings!
I ignore the slanders and threats in the dark pine forest!
I start the engine of life,
loudly singing the song of the weak!
Oh, moth! I am a moth! I am a moth!
Oh, not me! I am not me! I am not me!
I am right, I am wrong! I am wrong, I am right! It is not me, it is me!
[Above three lines are puns.]
--I dash to light!
--I dash to fire!

Light, shine on all that I have wrapped up!
Fire, destroy all that I have wrapped up!
Shine through all--including me!
Destroy all--including me!
Burn, burn a raging fire,
burn, burn away the laments of ten thousand generations!
As long as you are the true light!
As long as you are the true fire!

You shine through me!
You burn me to death!
I am perfectly willing, perfectly willing....
I shall, in this magnificent and tragic destruction,
see a mighty China tempered by a shining raging fire!

10 November 1979, Beijing, at dawn
15 October 1980, revised in Beijing
25 January 1981, revised again in Puqi,
Hebei

Standing on My Soil

I am a street lamp.
I rebel against darkness.
I am the eye of mankind in the night.
I faithfully stand on my soil,
standing on my soil and raising high my faith without compromise
and, with my innumerable companions,
silently sending forth light in the dark night....
until my last companion stretches his arm of light to raise the sleeping
sun,
until the eyes of mankind can see the rough ground under its feet.

I make no sound.
Silence is my language.
The wild and deafening gale throws itself on me
and in the surging sand, I see gloom and desolation,
but I do not waver, nor fall.
My crystal-clear mind is deeply rooted in the Mother Earth.
I cannot fall. Innumerable arteries and veins of power and fire
link my heroic companions.
No, I cannot implicate them!
I am not a solitary giant tree
--I cannot fall!
I have no right to fall!

I am a street lamp.
I eagerly hope that my arteries and veins
will link all the roads.
How many roads are lampless?!
Plots spin their web in darkness
and the vision of the brave night-walkers
is unable to penetrate the curtain of night.
Trudging arduously for a long time,
they are still treading on the same spot.
The dark night chews in large mouthfuls
the skeletons of the pioneers and the indomitable heroic souls

have turned into bits and pieces of will-o'-the-wisp,
looking everywhere for the path of life....

Our forebears held the torches aloft,
rushing along the tiny snaky paths in the wild mountains!
The freezing wind and the cold rain extinguished
all the hopes, and the skeletons heaped into hillocks.
Afterward they raised high the kerosene bamboo tubes,
but kerosene could not penetrate the dark night.
Only when the generator appeared did I come into being--
I am the bastard of faith and science.
I am the crystallization of man's wisdom.
I am the signal of the bankruptcy of the corrupt divine power.
I am the symbol of the victory of the objective law.
Oh, people! Oh, era!
I look at you with deep emotions,
I see the galloping and wailing torrent rushing to the sun....
I am a street lamp!
I am--a street lamp!

4 December 1980, Beijing

Death of a Swan

Immediately after the 10-year calamity, four snow-white swans
from beyond the skies landed in Beijing's Yuyuantan Park. The
glad tidings brought an indescribable joy and comfort to everyone.
Yet not long afterward, a hero actually shot one of them
dead. My heart....

A flower. A flower. A flower. A flower.
Four snow-white clouds, in our eyes of longing,
in the chilly dawn wind of the era, fly into our motherland.
Have you come to cleanse the wounds in our hearts?
Oh, you kind emissaries of Heaven! You sacred and pure swans!

Your dignity and elegance are like the sentiments of my dreams.
Your solemnity and simplicity are like my pure songs of love.
When I see you, I am ashamed of the filth covering me.
My heart, dripping blood, is gently healed by your soft and beautiful
curves.

Yes, you should be our entire life.
Truth, beauty, kindness and harmony touch the depths of one's heart and
move one's soul.
Calm as the water of the lake, you have no enemy!
Your lovely profile melts all the shamelessness and ugliness.

A crack of gunshot, and you are another lead of yet another tragedy.
The barely healed heart is again ruthlessly torn asunder.
I sink into a deep grief; my blood which once stained the morning sun
flows on your snow-white feathers, but unfortunately I have
no tears for weeping, no words for lamenting, and no song for singing....

Oh, Heaven! How we convulsively destroy ourselves!
How we march to naked shamelessness and degeneration!
Emissary of Heaven, you are too pure and untimely.
The blood in our tears is actually so murky!

Hearing this gunshot, I think of another one--
two pools of blood merged into one old legend.
When she fell, she was unable to call out; when you fell, there was a
desolate long scream.
We march forward with our voices raised high, but only cover
a pitiable section on the meter ruler of the elementary student....

Conflicts and pain convulse our frail thoughts.
How should we comfort you? How should we comfort your sacred and pure
soul?
Fly away, please fly away, Heavenly emissary of my heart.
You and I are not the same--you have no motherland....

No, no, no! You must not fly away!
Please believe me--our faith will never again stain your feathers.
This is a land permeated with the fragrance of mother's milk.
This is a land of hope irrigated with tears and blood.
This is a land destined to be worthy of cherishing.
Blood is in the process of blooming; love is in the process of reviving.

25 December 1980, Beijing
31 December 1981, revised in Wuhan

6080
CSO: 4005/660

SOCIOLOGICAL, EDUCATION AND CULTURE

POPULATION GROWTH, FAMILY ENVIRONMENT DISCUSSED

Population Growth in Countryside

Beijing LIAO WANG [OBSERVATION POST] in Chinese No 9, 20 Dec 81 p 27

[Article by Lin Gang [2651 1511]: "Why the Population in Our Rural Countryside Continues to Grow"]

[Text] China has 1 billion people and among them 800 million are peasants. This rural population is growing faster than that of the cities and a long term effective plan for controlling the rural population is yet to be found. In recent years, agricultural villages have implemented the system of production responsibility and the birthrate has risen again. What is the reason for this?

Before liberation, China's agricultural villages had a self-sufficient, natural economy and labor productivity was very low. To increase the output of agricultural products, it was necessary for peasants to put more people into the labor force during the production process and this required that the population continually increase. It can be said that given a low level agricultural foundation, this is a fundamental law of population development. This law was still in effect after liberation.

From the period of land reform to that of the movement to organize cooperatives, the first birth peak occurred along with the rapid development of agricultural production. From 1952 to 1957, China's annual population increase was between 12 million and 13 million and the natural growth rate reached 2 percent. After this, following the development of industries and cities, especially the development of heavy industry, the pressure on China's agriculture increased. The pressures came from two areas: one was that the requirement and demand for surplus agricultural products by the industrial worker population and urban population was increasing daily. Each increase in the industrial workers population required several corresponding increases in the population-consuming commodity grain and increased the burden on agriculture. We solved this type of daily increasing burden by relying on enlarging the labor intensive level so as to attain an increase in total output. This then caused the demands for the development of agricultural production to be even more pressing on the labor force. The other area of pressure was the contention for the labor force for industrial development and agricultural production. This became especially noticeable during the first

2 years of the Second Five-Year Plan. From 1957 to 1958, China's labor population for heavy industry increased from 5,570,000 to 33,500,000, an increase of nearly 30 million; the non-agricultural population increased from 106,180,000 to 122,100,000, a net increase of 15,920,000. These increases in the heavy industry population and non-agricultural population arose mainly from shifts from the rural countryside. For the same period, the agricultural labor force decreased from 192 million to 151 million, a net decrease of 41 million. As a result, the area to be farmed by each agricultural laborer increased from 8.8 mu in 1957 to 11 mu. For the same period, the number of farm animals decreased which caused a great decrease in agricultural production. China's total yield of grain for 1960 showed a net decrease of over 100 billion jin as compared to that of 1957 so that sufficient food supplies became a great problem. After 1960, only 20 million laborers were transferred to the countryside. But, this was still insufficient to compensate for the decreased agricultural labor force. After 1961, China's birthrate rose dramatically. In 1962, it reached 4 percent and the natural growth rate was 3.35 percent. After this, the absolute total of the agricultural population increased greatly. The two areas of pressure mentioned above can be said to be double stimuli for China's population increases. They strengthen the effects of the population law of births given a low level of agricultural production and this causes rapid population increases to become a steady and sustained tendency. From 1962 to 1974, China's natural population growth rate was consistently above 2 percent.

Reliance on increasing the population and labor force so as to increase the yield of agricultural products impeded technological advancement and the upgrading of labor productivity. In 1955, the annual output value of each agricultural laborer was 298 yuan, and calculating on the basis of unchanged prices, in 1978 this output value was 270 yuan. Thus, the agricultural labor productivity declined 10 percent. In 1979, China's grain production amounted to over 660 billion jin which was a more than 270 billion jin increase over 1957. The agricultural labor force increased from nearly 200 million in 1957 to 300 million [in 1979]. China's agricultural grain commodity rate fell from 29.4 percent in 1957 to 18.7 percent in 1978. This shows that the requirements for the development of China's agricultural production on the labor force are still tremendous. These types of demands still give great impetus to the population increases. Because of this, the population of the countryside has consistently increased faster than that of the cities.

To sum up, if we want to transform the population in our rural countryside from high growth to low growth, which is needed for the economy to develop, it is necessary to make great efforts to upgrade the technological level of agricultural production, to upgrade labor productivity, to bring about a decrease in the demands of agricultural production on the labor force, and to cause the peasants to prosper as fast as possible. This is a great hundred-year plan for controlling the population of the rural countryside.

Fewer Children Can Better Care for Aged

Beijing RENMIN RIBAO in Chinese 29 Jan 82 p 3

[Article by Zhen Yubao [6966 0151 0202]: "The Aged Can Still be Taken Care of With Fewer Children in a Family"]

[Text] The present age composition of the population of Chanan Commune in Jiangsu's Rudong County is: 23.42 percent are under age 14, 34.58 percent are between 15 and 29 years of age, 33.37 percent are between 30 and 64 years of age and 8.63 percent are over 65 years of age. The greater proportion of the population is under the age of 30.

According to statistics for the latter half of 1981, the entire commune had 1,412 persons under age 6 and among these 904 were from one child families, 462 were from two-children families, and 46 were from three-children families; there were 3,296 persons between 7 and 14 years of age and among these 146 were from one child families, 1,627 were from two-children families, and 1,526 were from three-children families. It can be seen that within the next 20 years because the continuous flow of youths entering marriageable and child bearing years will be a mixture of only children and children from families with two or more children, in the near future the compositions of households will not be of the widespread "four, two, one" pattern.

According to 1980 statistics, there were 1,779 persons over age 65 in the entire commune and among these 75.7 percent relied on their children for support, 23.06 percent lived independently and 1.23 percent had children supporting them in rotation. The material and cultural life of three generations of single-grandchild households was noticeably higher than that of households of three generations with many grandchildren. This is because the costs for taking care of the aged, marriages, funerals and setting up new households was less for the former than for households with many grandchildren. Thus, when one reaches old age and has a certain amount of savings, it is only necessary that the children provide proper care. However, because the income of the latter is needed to take care of the aged and to construct small households, there are few savings. When something is divided into several parts there is not much left over so that in supporting the aged they always fall short of the intentions.

Within the No 7 brigade of this commune, in 1980 the number of those who died who were over 65 years of age was 14 and the average lifespan was 73.5 years. On the average, the support, medical, nutritional, and funeral and internment costs for these 14 older persons was less than 680 yuan. However, for the 13 youths in this brigade who were married, the average burden for a household to bring up each child from birth to marriage at 24 years of age was 2,180 yuan. It can be seen from this that even if one has many children the aged can be supported, yet with fewer children this support should be much less difficult.

Factors for Better Raising Children

Beijing GUANGMING RIBAO in Chinese 29 Jan 82 p 3

[Article by Jin Ma [6855 7456]: "A Brief Discussion on Family Environment for Children"]

[Text] In recent years the scientific rearing of children has been taken as the beginning of the high quality development of a person and has become a new field of research in many countries. Because of China's persuance of a one child per family policy, many parents urgently require the guidance of comprehensive knowledge concerning the scientific rearing of children. Therefore, the question of how to establish a science of family child rearing to suit China's conditions and to build it on a foundation of physiological and psychological development with the aim of overall development of people in virtue, intelligence, physique and beauty is a matter of strategic importance for best bringing up the next generation.

At present, due to social development and the unprecedented strengthening of scientific research measures, family child rearing science already has even wider extensions and deeper connotations. To systematically understand the richness and profound content of this field of science, we will try to summarize it in terms of the scientific child rearing principles of good birth, good rearing, good teaching and good environment.

As regards the concept of good birth, the new eugenics of the last 10 odd years, which is based on Galton eugenics, commonly refers to the combined measures of genetic consultation, antenatal diagnosis and selective abortion. Its aim is to make every effort to prevent genetic defects and congenital diseases (at present, 3,000 types have been discovered), and to reduce unhealthy individual births. Yet, taking into account the significance of later generations in selecting a spouse, we should therefore vigorously guide the masses of youth to take genetic conditions as an important prerequisite for selecting a spouse so as to strengthen national genetic quality. At the same time we must take into account that the growth of a zygote into a mature fetus is a systematic dynamic growth process inside the mother's womb and therefore whether the majority of fetuses have normal or abnormal characteristics in the growth process is the result of the mutual effects of genetic elements and environment. Because of this, the eugenic concept in family child rearing science should best be understood in the broad sense, that is, from the synthesis of healthy fertilization to the birth of a healthy embryo. Thus, premarital eugenic examinations, prenatal care and planned child-birth should be carried out within the family. Further research into techniques for the improvement of mankind can certainly be developed as the basis for scientific child rearing.

Good rearing has marked effects in ensuring that a child grows strong and handsome because a person's innate qualities are dependent on postnatal scientific care for attaining ideal development. Because of this--the concept of good rearing in family child rearing science--besides helping parents to deeply understand the physiological characteristics of children at each age and each stage of their

development, their nutritional requirements, means to protect them against various illnesses and tending to their learning, we should also study and develop a science which impels the physical constitutions of children and youths to develop to be strong and handsome. Due to complex reasons, during the last 20 odd years, China's children and youths have had a noticeable tendency to grow tall, slender and weak. This situation should arouse vigilance and attention from numerous parents as well as the entire society. Therefore, this is a pressing problem which requires that we immediately develop the study of family child rearing physical training. Moreover, the timely popularization of its scientific achievements will cause the next generation to attain scientific physical training starting at a very young age and to gradually form an integral harmony and complete physical training system from family child rearing physical training and school physical training to societal physical training.

Good teaching is the means of arousing children's intelligence and urging them to grow up and be useful. At present, besides wanting to advance gradually and intelligently on the basis of their child's physiological and psychological development, parents have another outstanding problem: the improvement of the traditional concept of "rearing is more important than teaching" during infancy. This will help parents establish a scientific method starting from the birth of their child wherein rearing and teaching will both be important. Another important problem is paying special attention to a child's character and the special features and stages of his development as well as grasping the key points of the child's development and then educating him.

At present, few people have mentioned the problem of good environment within the context of family child rearing science. During the 1930's, the family education specialist, Chen Heqin, wrote specialized articles discussing this topic. Because mankind has already stepped into new spiritual and material environments, he is closely connected with environmental protection science and it is inevitable that he develop his own rich and special environmental science for rearing children. His philosophical basis is: humans are social beings and their high quality development cannot be divorced from their social and natural environments. Therefore, the moment the embryo starts to grow is the moment the problem of good environment begins. After the birth of a child, the problem of good environment becomes more directly perceptible; yet many important principles regarding a good environment for rearing children are often easily overlooked. For example, during infancy a child needs to have frequent contact and play with children his own age so as to avoid suffering profound harm psychologically which will be difficult to cure throughout his life. The problem of how to prevent negative factors and even the poisonous pollution of mental illness for children during puberty are important topics for the study of a good environment for rearing children and it is worthwhile to try hard to resolve them.

The development of family child rearing science is in the stage of ascendancy. The research and development of this field of science has the most extensive mass base and the largest experimental scope. Many noble minded persons within China's scientific community are joining in this joyous project of eternal significance. This pleasing situation marks a turning point and the timely publication of China's first large scale popular book which systematically introduces scientific knowledge on rearing children entitled "The Encyclopedia of Family Education of Children" is really a joyous event.

SOCIOLOGICAL, EDUCATION AND CULTURE

POPE SCORED FOR REMARKS ON RELIGIOUS FREEDOM

OW221532 Hong Kong AFP in English 1230 GMT 22 Mar 82

[Excerpt] Beijing, 22 Mar (AFP)--Chinese authorities accused Pope John Paul II today of "vicious slander" for questioning the existence of religious liberty in China.

Commenting on a sermon delivered yesterday in Rome by the Pope who voiced the hope that Chinese Catholics could practice their faith "without obstacle," China's Foreign Ministry information department said "Chinese citizens have the freedom of belief, which is protected by law."

"Any attempt to distort facts is futile," the information department added, recalling that the pro-government Chinese patriotic Catholic church has just lashed (?out) at the Pope for his "vicious slander" that Catholics are persecuted in China, it was noted.

The Chinese attack against the Pope appears to close the door to any prospect of a dialogue between China and the Vatican.

During a mass at Saint Peter's Basilica, the Pope called for reunification between the Chinese patriotic Catholic church which split with the Vatican in 1957, when China broke off relations with the Papal State.

Asked to comment on the Pope's sermon, a spokesman of the government's religious affairs bureau referred journalists to a statement issued Saturday by the patriotic church, in which the Pope was castigated for having offered "an insult to the All-mighty God" by saying that Catholics were persecuted in China.

CSO: 4000/72

SOCIOLOGICAL, EDUCATION AND CULTURE

STATE COUNCIL PUTS SHRINES ON PROTECTED LIST

OW111041 Beijing XINHUA in English 0827 GMT 11 Mar 82

[Text] Beijing, March 11 (XINHUA)--The State Council has approved a new list of 62 ancient sites and buildings of revolutionary or scientific significance for special national protection. It was proposed by the State Administrative Bureau of Museums and Archaeological Data.

This is the second list, the first being announced in March 1961.

Prehistoric sites include one in Yuanmou County in Yunnan Province, anthropologists found two fossil incisors of an adult apeman in 1965 estimated at 1.7 million years old.

The seat of the earliest capital of the western Zhou Dynasty (around 11th century b.c.-771 b.c.) is in what are now Fufeng and Qishan counties in Shaanxi Province, northwest China. The Zhouyuan archeological site covers an area of 15 square kilometers where many bronzes and oracle bone and tortoise shell inscriptions have been unearthed.

A gigantic stone mitreya buddha, made between 718-803 a.d. during the Tang Dynasty on the east bank of the Min River in Leshan City, Sichuan Province, is 71 meters high and is China's largest stone statue on cliffs.

Ancient buildings listed include Xiantong temple (temple of revelation) on Mount Wutai in Shanxi Province, one of the four famous Buddhist shrines in China. It was first built 1,900 years ago in the reign of Emperor Ming (58-75 a.d.) of the Han Dynasty (206 b.c.-220 a.d.). Today's structure is primarily of Ming (1368-1644) and Qing (1644-1911) renovation and reconstruction.

Zhaibung (Drepung) and Sera monasteries, two of the three big ones in Tibet, were built in the reign of Yongle (1403-1424) during the Ming Dynasty. Both were built by disciples of Zong Kaba (Tsong Kapa), founder of the yellow sect of Tibetan Buddhism.

Typical of buildings of scientific significance is the Beijing Astronomical Observatory, a brick terrace building which was used in the Ming and Qing

dynasties. The astronomical instruments are now in the Zijinshan (Purple Mountain) Observatory in Nanjing. The extant eight astronomical instruments including an equatorial theodolite (also called an armilla), a celestial globe, a quadrant and a new armilla were made in early Qing times.

The tomb of Genghis Khan in Ejinhoro Banner, Inner Mongolia, was moved during the war of resistance against Japanese aggression (1937-1945). It was returned to Inner Mongolia in 1954 and a splendid mausoleum built at the site.

Mansion and garden of a younger brother of Emperor Xianfeng originally was the residence of Prime Minister He Shen during the reign of Emperor Qian Long (1736-1795). It was later incorporated into the palace. It is said to be the prototype for the grand view garden Cao Xueqing described in his famous 18th-century classical novel "A Dream of Red Mansions."

Among the sites of revolutionary significance are the two pools on the beach at Humen in Dongguan County, Guangdong Province, where patriot official Lin Zexu in 1839 burned 1,188,127 kilograms of opium illegally imported by British and American merchants and the site of Humen Fort at the outlet of the Pearl River, where the Chinese Navy thwarted a British armed attack the same year.

Other revolutionary sites include the model clinic for operations founded by Canadian surgeon Norman Bethune in 1938 in Songyankou village in Wutai County, Shanxi Province. The original building was burned up by the Japanese invading army in 1940. It was restored in 1940. [as printed]

The Beijing residence since 1949 of Soong Ching Ling, honorary president of the People's Republic of China, and her tomb in Shanghai are included.

CSO: 4000/72

SOCIOLOGICAL, EDUCATION AND CULTURE

'GUANGMING DAILY' HIGHLIGHTS SHANGHAI SUBURBAN CULTURE

OW170057 Beijing XINHUA in English 0708 GMT 16 Mar 82

[Text] Beijing, March 16 (XINHUA)--A large number of cultural facilities have been established or restored on Shanghai's rural outskirts in the past two years, reports today's GUANGMING DAILY.

According to the paper, around 200 rural communes in the city's 10 suburban counties now have 10 major cultural centers, 12 major libraries, 239 commune cultural centers, 66 town cultural centers, 206 sub-libraries, 303 film projection teams, and 112 cinemas and theaters.

Based on local conditions and peasants' interests, the paper says, cultural, recreational, sports and technological facilities have been set up and amateur rural workers trained as staff members.

A cultural center in Xinchang Commune in Nanhui County, including a library, a club, a lighted court and a recreation room, has so far organized 15 sports teams and helped to arrange 178 matches involving about 4,500 participants last year. Another cultural center in Sanlin commune in Shanghai County has, since its founding in December 1980, given 200 performances of plays or operas, which attracted 250,000 spectators, the paper says.

CSO: 4000/72

SOCIOLOGICAL, EDUCATION AND CULTURE

YUNNAN SCHOOLS PROMOTE MINORITY LANGUAGES

OW230822 Beijing XINHUA in English 0710 GMT 23 Mar 82

[Text] Kunming, March 23 (XINHUA)--The Dai, Jingpo, Lisu, Lahu, Yi, Wa, Tibetan, Miao and Ha'ni languages, as well as the Han language, are being used in schools in Yunnan Province, according to the provincial department of education.

There are 22 minority nationalities in this southwestern border province, all of which have their own spoken languages. However, only 11 have written languages.

There was little schooling available to minority people before liberation. The provincial people's government has since 1949 taken steps to set up educational facilities for the minority national people including using their languages in the local schools. This work was stopped during the "Cultural Revolution" from 1966 to 1976.

The provincial committee in charge of minority nationality language work was restored at the end of 1979. Its main task is to help minority nationality people develop a written language to reform and popularize their languages. Branches were set up in 4 of the 8 autonomous prefectures and some autonomous counties of the province. To date, training courses run by the committee have trained 543 minority language teachers.

A publishing house for minority languages has been set up in the province. Textbooks and other publications in the Dai, Lisu, Lahu, Jingpo, Wa and Miao languages have already been printed.

In the Dehong Dai and Jingpo nationality autonomous prefecture, 339 of the 622 schools teach in either Dai or Jingpo and Han. Han and the local minority languages are both used for official documents, announcements and court proceedings in the prefecture.

CSO: 4000/72

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